



REV. WM. B. DERRICK, D. D.,
General Secretary of the Board of Christian Missions,
New York City.



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VOL. I.

ATLANTA, GEORGIA, JULY, 1893.

NO. 7.

TRAVELS IN AFRICA.

BY BISHOP TURNER.

MONROVIA, LIBERIA, AFRICA,
April 12, 1893.

VOICE OF MISSIONS:
You will have seen my ninth letter in the Christian Recorder, which gives you some incidents connected with this place and the scenes that have transpired. The weather here is just delightful, fine zephyrs, from the sea, the malaria chiefly gone from the effects of the dry season, and the cool nights make it literally charming. Should I get sick here this time, it will be from imprudence which they charge me with, for I will sit in the wind often contrary to advice.

Liberia is being beleaguered most fearfully at this time. France is trying with all her might to take the nation away from our people here, and I fear the result, for Liberia is not able to stand against France, and the people here can look to no power for help but to the United States, and our government does not seem disposed to render any assistance whatever, then on the other hand, some of the heathen Tribes have raised a rebellion against the Liberian Government, and are leaning toward these foreign powers, such as France and England, because they do not want to pay duty on imports, just as though the country could run on nothing.

But the agents of these governments have been roaming around in the midst of the heathen Africans, creating dissension for the purpose of using them as tools. They tell the heathen African, "if you will get your tribe to rebel against the government of Liberia, you can come under our government and have no duty to pay on imports or exports," and the heathen African is foolish enough to believe it. Hence, the trouble which they are giving the Liberian government, England has a war ship stationed at the lower end of the Liberian republic for the purpose of protecting some of the tribes in their rebellious acts, and encouraging revolution among Liberian subjects and traders.

President Cheeseman says he has no fear of the foreign powers, but I fear the wish is father to the opinion largely, as white men have no sense of honor where black is involved. Yet, the president is bothered, as all can see. Many here believe that the people of Africa by the European nations is only temporary. They think the colored people of America will soon come home, and the generals, admirals, soldiers and mighty armies that will then be organized, will run all the whites out of Africa, and the mightiest nation on earth will be built up by black men. This is nice talk, and great faith, I confess, but all that will call for changes marvelous to contemplate, yet, our race will either be something or nothing. But new blood is certainly needed in Liberia. There is a want of push, life and get up, and if this nation had it, great results would follow and a mighty country could soon be established that would credit upon the race from shore to shore.

The African oysters are superb and appear to be plentiful. This is a great country for something to eat, if one will be a little provident, and look ahead a little. Everything seems to grow and prosper on the vegetable line.

The Liberia College is in full blast. I addressed the students on the national festival day, in company with United States Minister McCoy and Attorney General Grimes. The display was grand and imposing. The college is high and near the sea. The president, Dr. Gibson, is in want of a classical professor, and would be happy to open a medical department in the college. Here is a chance for some of our young men. Three professors could find ready employment in this college at once, if they would come. A half a dozen doctors are needed in Liberia, and merchants by the dozen. This is the place to make money by the bushels if you can raise a little to start with.

Mrs. M. B. Brillee, a white lady who has been here teaching in Cape Mount for 34 years, and Miss Mary A. Sharp, who has been in Monrovia teaching for 14 years, also white, called upon me and expressed great hopes for the future of Africa. Miss Sharp ridicules the idea of Monrovia being unhealthy. She used to teach on the Sea Islands of South Carolina where she was often sick, but has been here 14 years and never had an hour's sickness yet; she says, and so does Mrs. Brillee, that improvements are daily on the increase in Africa and are visible.

The Mughlenburg school is still in full blast, but Rev. David A. Day, the principal, who has been its principal for twenty years, has gone to the United States for recuperation and rest. He left the same day I reached here. His able and efficient wife remains, for which she is so well qualified.

The steamship project between here and the United States meets with universal approval. England, Germany, France and Spain all have steamship lines, and the people say they had far

rather have one between here and America than any other. The president and the government will do all in their power to aid the enterprise. Rev. James A. Deputie, P. E., and Rev. Henry Cooper put the M. E. church at my disposal for conference purposes, and Elder Deputie assisted Rev. G. G. Vreeland to examine our ministers and helped in their ordination. He is one of God's soldiers. I have preached in all the churches since my arrival—Methodist, Presbyterian, Baptist, and while I have not preached in the Episcopal church, the pastor and congregation omitted church to attend our services. The Baptist brethren here are extra liberal—anything they can do to help on the good work, they stand ready to contribute. But our M. E. church brethren are all heart and soul. I hope our ministry will honor every one who may visit the United States.

Hon. Wm. D. McCoy, our minister here, and wife are both honored by all parties. Mr. McCoy is represented as one of the ablest Diplomats that was ever assigned to this Port. His wife is also a model lady. She and Mrs. President Cheeseman are close friends. They are both starting on a trip of recreation up the St. Paul river for some days.

The A. M. E. Church is still very popular in Liberia, and may yet become a power for good, yet churches do not increase as they ought, there is a lethargy in state and church that needs revolution. This is a great country, but more energy is needed in many respects, yet, politeness and refinement are yet to be seen. I have preached among the heathen in Kru Town, where Miss Sharp, a white lady, has built a church that will seat about three hundred persons, and where she has been holding service for some time. The house was packed and I preached through an interpreter. I thought it would embarrass me to preach through an interpreter, but I got along finely, however. This heathen congregation was respectful, well behaved and orderly, and wept tears when I told about the suffering of Christ for our redemption.

I wept too, when I saw their eagerness for salvation and how ignorant they were of the great scheme of grace. Every one who came in church bowed upon their knees and begged the presence of the Great Spirit. O, it was a great sight. I shall never forget it, and these heathens at Kru Town must have an A. M. E. Church. The African heathens are the most susceptible people of the Gospel of all upon the globe. They believe as much in the invisible forces as we do. O, what will Africa be three hundred years from to-day, when millions of these people shall turn loose the dogs of war upon sin and Satan, and praise God from Sabbath to Sabbath, till the mountains shall quake and the valleys shall echo the honors of His name.

The officials of the Liberian government are as follows:
President—His Excellency, J. J. Cheeseman.

Secretary of State—Hon. G. W. Gibson.

Secretary of Treasury—Hon. H. A. Williams.

Attorney General—Hon. H. W. Grimes.

Postmaster General—Hon. P. A. Barclay.

Secretary of Interior—Hon. H. J. Moore.

Commanding General—R. A. Sherman.

The city pastors of Monrovia are Rev. T. A. Sims, M. E. church; Rev. F. B. Perry, Presbyterian church; Rev. S. J. Washington, Baptist church; Miss Mary A. Sharp, Crew church.

Many persons wish to know what the ships of England, Germany, France, and Spain carry from their respective countries. I will name some of them: Palm Oil, Palm Kernels, Cotton, India Rubber, Gum Copal, Ground Nuts, Beniseed, Guinea Grain, Calabar Beans, Mahogany, Cam Wood, Ebony, Copah, Coconut, Coffee, Coco, Sugar, Kola Nuts, Lubi, Country Cloths, Peppers, Hides, Gold-dust, Ivory, Rice, Tobacco, Pinnas, Oranges, Lemons, Pine Apples, Yams, Indigo, Monkey Skins, Shea Butter, Ginger, Honey, Beeswax, Parrots, Love Birds, Deers, Baboons, Leopards, and native curios. Letters no longer will finish about Liberia in my next to Christian Recorder.

The Historical and Literary Institute.

The first session of this institute ever held in Bethel A. M. E. church on Wheat street May 23, 24, 25, 26 and 29, 1893, with Bishop A. Grant, D. D., president presiding. Quite a number of distinguished ministers were in attendance which gave rise to a very pleasant and profitable meeting. Rev. C. C. Cargile, of Columbus, was elected secretary; Rev. J. A. Lindsey, of Monticello, reporter; Rev. R. B. Downs, of Savannah, ethnographer, and Rev. Obadiah Adams, of Athens, reporter. Prominent among the visitors present were Drs. L. J. Copping, of Philadelphia; J. H. Armstrong, of Washington, D. C.; C. S. Smith, of Nashville, Tenn.

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W. D. Johnson, of Athens; Bishop Lane, of the C. M. E. Church; Bishop W. J. Gaines, D. D., of Atlanta, and Prof. R. B. Wright, of Savannah, also Prof. C. C. Case, of Boston, Mass. The institute was filled with good brain, who handled the subjects at hand with much care and accuracy. The documents presented were, doubtless, fine, and showed great depth of thought and research. The discussions were able, instructive and equally as interesting.

Dr. Copping gave a lecture on Tuesday night on "Bible Study," which was highly enjoyed by all and was a rare treat to all present. The reverend gentleman is an easy, fluent speaker, and has at his command a sweet, impressive voice that never fails to win anyone who feels disposed to come under its influence. Many minds were brightened and many important truths were spoken, which will never be forgotten.

Wednesday night two of the ablest speakers in the connection were present and spoke as orators of the evening. Dr. C. S. Smith addressed the audience on two subjects—

1. A Business Man.

2. Africa.

Both were handled interestingly and eloquently. Dr. W. D. Johnson followed on "Philosophy." With his good wit, humor and showers of eloquence he carried the house by storm. Comment further on these two addresses is unnecessary. In fact our feeble pen can make no descriptions of them.

Dr. J. H. Armstrong gave a highly edifying address Thursday night on the subject, "Finances." His was quite an instructive document and was listened to with marked attention. Bishop Grant followed, and with all the enthusiasm that one can possess, touched the silver cup of oratory. The house fairly shook with applause. The Bishop is an able speaker and advocates in no uncertain times the rights of the Negro. The whole of the session was very pleasant, and lasting impressions were made.

The papers on "Physiology," by Rev. Banton; "Pastoral Duties," by Rev. L. H. Smith; "Attributes of God," by Rev. M. J. Greene, and "Pulpit Etiquette," by Rev. Greatheart, calls forth special mention, as they were truly fine and ably delivered. Revs. Lindsey, Martin and Flipper also gave good and brainy papers. In fact, all were good.

The following officers of the Literary were elected:
President, Bishop A. Grant.
Vice-President, Rev. J. A. Wood.
Treasurer, Rev. J. A. Davis.
Secretary, Rev. C. C. Cargile.
Asst. Sec'y, Rev. J. A. Lindsey.
Dr. W. P. Thirkield, of Gammon Theological Seminary was likewise a visitor and gave a rousing address to which Rev. L. H. Smith, of Macon, responded. Rev. E. R. Carter, of Baptist denomination looked in upon the institute during its session and made a happy little speech in favor of an educated ministry. Rev. E. W. Lee, of Griffin made a vigorous response advocating the same, also Rev. J. S. Flipper of Athens. Macon was selected the place for holding the next session.

TO ABOLISH TRAVEL:
Oliver Sumner Todd is about to turn a portion of his energies to the cause of temperance, his watchword to be not total abstinence, but moderation. He intends to secure the names of 5000 men, principally club men, to a pledge that, when the full 5000 are obtained, he will either treat others not be treated to any spirituous liquors. In furtherance of the cause he has prepared an appeal to the public, which he begins with this earnest: "Drinking over a bar is the curse of our country, and the American custom of treating has made thousands and thousands of drunkards."

The pledge is as follows:
"We, the undersigned, hereby pledge our selves not to treat others or to be treated ourselves to any spirituous liquors; provided, however, that this pledge is not to apply to liquors furnished with meals or in our own homes, or on special occasions when a party or our invited guests; and provided also that this pledge does not go into effect until it has been signed by 5000 residents of the city of New York, and is to remain thereafter in force for only one year."—New York Times.

The Springfield Republican has this to say of Miss Georgia E. L. Patten, who is now en route to Africa:
"Pluck, intelligence and philanthropy of a high order appear in the story of an Afro-American woman of less than 30 years, who is going as a missionary to Liberia. She was born a slave in Tennessee in 1864. The youngest child of a widow who supported her family by washing, this girl soon learned what toil meant. She went into the fields to work, and held the plow before her shoulders were as high as the handles. Until she was 17, she worked on the farm, attending school a few weeks in each year. In 1882 she entered Central Tennessee College, and divided her time, a few months of study, and many months of work to earn her living, for several years. Most of these years she taught Afro-American district schools, for the pittance paid for this work. In 1887 she had fitted herself to take the full normal course, which she finished in 1890. Her ambition was not satisfied and she began to study medicine, and has just taken her doctor's degree. Now this woman—whose name is Georgia E. L. Patten—is going to Liberia.

decided to withdraw from the river trade, offered the place to us rather than let any one else have it for

1893—
June 6 Mrs. M. Campbell, towards

And though we denounce wrong and wrong doers, we must be ever ready to forgive and help, for 'we are we

out the world under the protection of your own nation.

their romance came and their common sense.

TRAVELS IN AFRICA.

BY BISHOP H. M. TURNER.

SIERRA LEONE, WEST AFRICA,
May 1, 1893.

VOICE OF MISSIONS:
You will see my eleventh letter in the Christian Recorder written at Monrovia, Liberia. Since then I have returned to this place, where I have spent some days, about a week. I came up on the steamship, Dahomey, in company with the English colonial governor of Lagos, one of the ugliest young men I ever saw; but I judge he is a friend of his subjects, as his escort were very black and finely attired. His black officers—military, I mean—just looked superb.

Some of his escorts are anxious for an A. M. E. church to be established in that section of Africa; also, at the Gold Coast, I find that the very name has a charm, yet, some of our Brethren are anxious to lope off the t. m. African. I am glad to find that Mrs. Ridgel is well, happy, cheerful and pleased all over with her station, and is preparing to open school in the Bishop Payne church of which her husband is pastor. Dr. Cole, who transferred this church to me for our connection but retained his membership in another church, has joined the A. M. E. connection since my return to Sierra Leone, and has been admitted and ordained an elder. I ordained him to satisfy my scruples, which it is not necessary to state at this juncture, I have preached for Frederick Decker and Ridgel, all the places were crowded and more room is needed. Elder Decker has a fine lot and will which as he can see his way. O! that he had a few hundred dollars to start him off.—The church, I mean the mother church pastored by Rev. J. E. Frederick, P. E., is leaning or crenching over at a frightful rate. Should that church fall and kill six or seven hundred people, I know who will be to blame, and if my head is hot, I shall drive the crime home upon the robbers of our missionary fund. I know them and will say so. I accompanied Elder Frederick, P. E., to the city hall, to witness the inauguration of the new governor of Sierra Leone. He was sworn in by the chief justice of the colony. The display was simply grand. At least a thousand colored soldiers were under arms and dressed in the most beautiful uniforms imaginable, and well performed the military display for which they were called out. The only thing at which my native revolled was the fact that all the commissioned officers were white. But it seems like the Negro is never in his glory unless he has a white boss. The black dignitaries of Sierra Leone were all in style, however. I never saw men look finer, more portly and behave better in my life.

Besides being well dressed, they bore themselves with a dignity that might be envied by the leaders of any race. There were present black barristers, lawyers, judges, solicitors, doctors, as well as merchants, ministers, druggists, traders and such like. In short it was a pageant demonstration to all intents and purposes.

I had a long talk with Rev. Wm Vivian, of the United Methodist Free Church, who has been in Africa for a number of years, and has recently returned from a trip of 300 miles into the interior. He reports the country far more healthy back from the sea coast, and the African there is anxious for the Gospel. He has several missions in the interior in a hopeful condition.

The following persons came up from Monrovia to Sierra Leone on the steamship Dahomey: J. W. Toles, S. E. F. Cadogan, J. B. Yates, V. L. Royce, Mrs. S. A. Cadogan, Mrs. M. J. Toles, Mrs. C. A. Royce and Mrs. C. H. Brillee (white) who has been teaching in Africa 34 years, and is now on her way to England, and will visit Nashville, Tenn., before she returns to Africa. A lady of eminent parts. Dr. Blyden is here awaiting orders from the Liberian Government to proceed to England, where he is Minister resident. The Doctor is a little discouraged about the progress our race is making in reaching status of governmental success, which will reflect creditably and command the admiration of the world. He is opposed to any more paupers coming here from America; he wants business men in the full sense of the term. The doctor is clear-headed as well as scholarly, and every word he utters is golden. He is one of the few men who never makes a rapid remark.

O, heavens! Here comes the Christian Recorder, and Bishop Brown is the chairman of the committee that admitted me to ministerial probation in the traveling work. He was my presiding elder for three years; upon his motion I was admitted to full membership and ordained a deacon, and again, upon his motion, I was ordained elder. He made me study English grammar and taught me himself for a time, and urged me to study Latin and Greek which I did for a time under Dr. G. L. Watkins, and then under Prof. Rowan, Dr. Smith and Dr. Dalrymple—men eminent for scholarship.

My heart loved Bishop Brown; true, he was human and had human frailties in common with the balance of mankind, but he was a grand man, and will be missed in the councils of the church. Yet, he lived to a decent age and was a great sufferer at times, and but for his large and dependent family, I should feel glad that he was at rest, and away from his rheumatism, gout, etc., which gave him so much trouble and pain at times. The fathers are passing away, and the church will soon be in new hands, new preachers, and new laymen, but our chief success will be in the common sense and force of our Bishops, one thing stands out to the credit of the black race, thank God, and that is, they will follow their leaders, when they give evidence of good, sound sense. They will do it here in Africa and in the United States also.

Our church in the future will be just what we bishops make it. If our missionary day turns out well, it will be because our bishops have given it the prestige of their endorsement, but if it fails it will be because they want it to fail. Their spirit will be the spirit of the ministry. I have not heard a word as to what Easter Sabbath amounted to nor will I hear while in Africa. But my feelings about the result are not cheerful by any means. When Left Bishop Brown in Washington, D. C., his last words were: "Good-bye; do all you can in Africa for the extension of the church, and remember that I will stand by you, so will Handy Wayman and others." I replied: "It is not a question of standing by me. It is a question of standing by God and His church. Those who do not stand by the cause of missions stand by the devil and the damnation of souls." "Yes," he said, "but you are the chief representative of our missionary interest at the present time."

I can write no more. My eyes are covered with tears. Farewell till we meet again, dear bishop. It will not be long. I and others will soon follow.

MISSIONARY DEPARTMENT.

What the Council of Bishops Said in their Quadrennial Address to the Late General Conference in Philadelphia.

The Department of Missions necessarily lies the foundation of a church extension and propagation, and no ecclesiastical denomination is entitled to any respect which is devoid of a fully equipped missionary machinery. In the language of a distinguished colleague, Bishop Dickerson: "The subject of Missions is of fundamental importance. The advance and spread of the Redeemer's kingdom, the reaching out of the gospel to take in and embrace the world, is of far more importance than the parceling out of that work which is already firmly established."

The demands of this department deserve the best thought, the most skillful and thorough analysis, that can be given to it. The nature, proportions and scope of the enterprise are but imperfectly apprehended by our ministry, and understood by our people. If the greatness of the work is not fully grasped, the need of the most of those in foreign lands to whom, in the providence of God, our Church is called to minister the gospel, were fully known, our apathy would surely give place to the compassion with which the Lord looked down upon the multitude, "scattered abroad as sheep having no shepherd."

The time has fully come when broader and more vigorous measures should be devised to satisfy this great and growing demand. Evils of ignorance, poverty and home wants will no longer deter us from responsibility, and hold men as much responsible for what they might have known as for what they do not know. It is a standing reflection of our Lord and Saviour—a reflection, too, that we as a church should profit by; that the children of this world are, in their generation, wiser than the children of light. At this active and progressive day in the history of the Church, when the world is busy with secular affairs, it is more than a censure; in the face of the demands and opportunities of our times, missionary apathy assumes the proportions of crime.

Africa and the Islands of the Sea, where the people of our race are found in large numbers, are not the only places requiring our attention and interest; but wherever there is a heart unregenerated and a soul predestinated by a heathen, a field is found for our prayers, sympathies and operations.

The first woman's foreign missionary organization—the Society for Promoting Female Education in the East, of England—was founded in 1834. The first woman medical missionary was Dr. Clara Swain (Methodist Episcopal), who reached Bareilly, North-west India, in 1870, and the work in which she was a pioneer is now carried on by not less than 75 of her sex.

Astoria (Oregon) fishermen demand five cents a pound for salmon canner-

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LIST OF MEMBERS TO THE MISSIONARY CONGRESS.

Which is to Convene September 20th, in the City of Chicago, at 10 A. M., in Quinn Chapel A. M. E. Church.

FIRST EPISCOPAL DISTRICT.
Bishop R. T. Tanner, D. D.
Rev. R. H. Shirley, N. Y. Conf.
Rev. R. Whaley, New England Conf.
Rev. William Youcum, D. D., N. J. Conf.

SECOND EPISCOPAL DISTRICT.
Bishop W. J. Gaines, D. D.
Rev. J. W. Beckett, D. D., Baltimore Conf.
Rev. W. H. Hunter, D. D., Virginia Conf.

Rev. Andrew J. Chambers, Western North Carolina Conf.
Rev. J. W. Telfer, Eastern N. C. Conf.

THIRD EPISCOPAL DISTRICT.
Bishop Daniel A. Payne, D. D., LL. D.
Rev. J. W. Gassaway, N. Ohio Conf.
Rev. J. N. Gilmore, Ohio Conf.
Rev. D. S. Bentley, Pittsburgh Conf.

FOURTH EPISCOPAL DISTRICT.
Bishop A. W. Wayman, D. D.
Rev. J. M. Townsend, D. D., Indiana Conf.
Rev. T. W. Henderson, D. D., Illinois Conf.
Rev. G. W. Gaines, Iowa Conf.

FIFTH EPISCOPAL DISTRICT.
Bishop J. A. Handy, D. D.
Rev. George Shaffer, M. D., Missouri Conf.
Rev. J. W. Sexton, N. Missouri Conf.
Rev. W. A. Moore, Kansas Conf.
Rev. A. A. Hubbard, Colorado Conf.

SIXTH EPISCOPAL DISTRICT.
Bishop Abraham Grant, D. D.
Rev. W. O. P. Sherman, Georgia Conf.
Rev. C. C. Cargile, Macon Conf.
Rev. Silas H. Robertson, D. D., N. Georgia Conf.

SEVENTH EPISCOPAL DISTRICT.
Bishop M. B. Salters, D. D.
Rev. W. W. Beckett, South Carolina Conf.
Rev. W. D. Chapel, D. D., North-east South Carolina Conf.
Rev. R. E. Wall, D. D., Columbia Conf.

EIGHTH EPISCOPAL DISTRICT.
Bishop B. W. Arnett, D. D.
Rev. W. A. J. Phillips, W. Arkansas Conf.
Rev. A. A. Williams, S. Arkansas Conf.

NINTH EPISCOPAL DISTRICT.
Rev. J. M. Connell, Arkansas Conf.
Rev. W. W. Coleman, Mississippi Conf.
Rev. O. P. Ross, D. D., M. Mississippi Conf.

TENTH EPISCOPAL DISTRICT.
Bishop J. J. Jones, N. Mississippi Conf.
Rev. G. L. Dykes, Indian Conf.

REV. B. F. Lee, D. D.
Rev. D. F. Taylor, Texas Conf.
Rev. J. F. P. Bradley, W. Texas Conf.
Rev. W. E. D. Pyle, D. D., N. E. Texas Conf.

REV. G. E. Phoenix, C. Texas Conf.
Rev. A. M. Green, D. D., Louisiana Conf.
Rev. J. W. Rankins, N. Louisiana Conf.

REV. J. Allen Viney, California Conf.
Rev. A. M. Taylor, Puget Sound Conf.

REV. J. M. Brown, D. D.
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NINTH DISTRICT—Rev. E. W. Lampton, North Mississippi Conference.
TENTH DISTRICT—Rev. J. W. Rankin, P. E., North Louisiana Conference.

And though we denounce wrong and wrong doers, we must be ever ready to forgive and help, for 'we are we

Eleventh District—Rev. Bedford Green, P. E., Tennessee Conference.
Twelfth District—Rev. Jno. M. Henderson, A. M., Michigan Conference.
W. B. DERRICK,
Secretary of Missions.
Rev. HENRY MCNEAL TURNER, D. D., President.

PROCLAMATION.

Office of Home and Foreign Missionary Society, African Methodist Episcopal Church, 61 Bible House, New York.

To the Presiding Elders, Pastors, Officers, Lay Members, Sabbath School Scholars, Superintendents and Friends, Greeting:
We trust, dear brethren, it is not necessary to employ much argument to convince you that the time has arrived in which some new and vigorous exertions are indispensable for the raising of the necessary funds to carry on our work in the mission fields where we are now operating. Without some effort of this kind it is utterly impossible to accomplish what can and ought to be done. We feel fully persuaded that if the appeal published by the Board of Missions, which has been scattered broadcast throughout the church, respected as it ought, it will, under the Divine blessing, enable us to come in possession of suitable funds, not only to afford a more ample

THE BASIS, TERMS AND PROFFER OF ORGANIC UNITY

Between the A. M. E. Church and the A. M. E. Z. Church, submitted to the Annual and Quarterly Conferences and to the membership at large for their disposition.

Ministers and Members of the African Methodist Episcopal Church, and African Methodist Episcopal Zion Church, in all and every part of the world.

GRETING: Grace, mercy and peace from God our Father, through our Lord and Saviour, Jesus Christ and the Holy Spirit; which hath begotten us into a lively hope of a blissful immortality; to whom be glory, both now and forever. Amen.

We, the Bishops, Chief Pastors and obedient servants of the aforesaid churches, assembled in joint council by order of our respective General Conferences, most respectfully beg leave to submit the following for your attention and consideration: For twenty-eight years, or more, Committees, Commissions, and the Bishops, of the aforesaid churches, have been meeting, from time to time, with a view of effecting an organic union between these two venerable bodies; and in keeping with the last prayer of our Saviour, making the two denominations a unit, which is now one in Ecclesiastical Policy, Faith, Doctrine, Form and Unives. For the reason we are both Episcopal Methodist, and are Scripturally comm-potant in belief and practice, maintaining as we do, the Fatherhood of God, and the brotherhood of man.

But in every instance some non-essential issue, or definition of some term, or magnified technicality, has intervened, and the object sought, and so much desired, has been foiled, thus perpetuating a species of ecclesiastical feudalism which has weakened and retarded our religious influence among the people, and in some instances, has been productive of results painfully sinful. Too frequently we have engaged in a competitive warfare, where nothing was at stake but the ambition of denominational conquest. Especially has this been the case with many of our ministers and lay members.

Our two last General Conferences which met in Philadelphia and Pittsburgh, Pa. respectively, created a joint commission, consisting of two members each, representing these bodies respectively; in the month of May, 1892, which twenty-four commissioners met and deliberated in Harrisburg, Pa. While this commission did not reach a basis of organic union wholly satisfactory to each General Conference, they did finally evolve such prospective terms and agreements, as enabled them to decide upon a name. This hitherto insurmountable difficulty, having been overcome, the further disposition of terms, conditions and arrangements for organic union, were referred to the two Episcopal Councils combined, and ordered to be submitted to the churches, as hereinafter provided.

That the object may be consummated, Heaven be honored, the unity of the church subserved, our people made more integral and the hearts of millions turned toward God, we therefore invoke the prayers, charity, patience and loving-kindness, of all who are of the household of faith, upon this, the result of our prayerful labor.

TERMS OF ORGANIC UNION.

1st. Finding that both the African Methodist Episcopal Church, and the African Methodist Episcopal Zion Church have such an Episcopal form of government as is common to Episcopal Methodists; and that they alike have the twenty-five articles of religion, the general rules, the restrictive rules, and the same ordination, such as, marriage, baptism, and burial service, with class meetings, love feasts and other forms of worship peculiar to Episcopal Methodism; with general, annual, district and quarterly conferences, and such-like. We recommend that they all be retained in the United Church, with all the rights, prerogatives and responsibilities at present.

2d. Finding that both churches believe that the sacred Scriptures, is the word of God, and that the ministers and members have a concordant faith upon all the cardinal doctrines of Christianity; such as conviction for sin, justification by faith, sanctification by the Holy Spirit, the immortality of the soul, the resurrection of the dead, and other fundamental doctrines of Methodism, which will need no change or modification. We recommend that all statutory laws and rules be submitted to the United General Conference, for such alterations, modifications or additions, as may be found necessary to perfect and perpetuate the union.

3. As the general conference of both churches have agreed upon a name for the United Church, namely: African and Zion Methodist Episcopal Church, we submit the same for the concurrence of the hereinafter designated conferences and congregations.

4th. All debts, titles, claims and mortgages, for or against either of the said churches or denominations, shall vest or be fixed in the United Church, on and after the ratification of this agreement, and the trustees or officials, shall sue and be sued, plead and be pleaded as though no change of title had taken place.

5th. That the propositions, articles and terms of agreement for the consummation of the unity of the two churches, as above named and defined, we propose that the same be submitted to all the annual conferences and churches or worshipping congregations throughout the bounds of both connections for their approval or ratification. And when a majority of all the annual conferences and three-fourths of all the quarterly conferences, and three-fourths of all the churches or worshipping congregations, who shall be communicant members at the time the vote is submitted may be taken, shall concur or by an affirmative vote, shall ratify the same—the A. M. E. Church and the A. M. E. Z. Church shall be declared one church, or denomination under the name of the "African and Zion Methodist Episcopal Church."

Mission churches or congregations will not be required to vote in determining the final result of this question, as they are more subordinate or dependent than regular and mandatory.

6th. The several respective Bishops presiding over the annual Conferences in each connection, on and after August 1st, 1893, shall submit these propositions to the said Conferences, and the majority vote, pro or con, shall be recorded upon the proceedings, and published with the minutes. And the Bishops presiding shall certify to the same, with the Conference secretary, and forward the certificate to the secretary of their respective Episcopal board or council. Also, the presiding elders shall, as they go the rounds of their quarterly meeting services, submit the same to the quarterly Conferences, and to all the churches or congregations in their several districts during some hour of their quarterly meeting services. And the result of the vote shall be attested by the presiding elder, pastor and the secretary of the stewards' or trustee board; and the presiding elder shall forward the same to the Bishop of the district, who, shall in turn, transmit the same to the secretary of his Episcopal board of council.

7th. Whenever the consent of the ministry, and membership of the aforesaid connections, has been declared as aforesaid, the senior Bishops of both bodies shall call a joint meeting of the Bishops of the respective churches; which joint board or council of Bishops, shall provide and arrange for a meeting of a joint general Conference of the African and Zion Methodist Episcopal Church.

All of which, we, in the bonds of Christian union, love and affection, and with an eye single to the glory of God; most respectfully and fraternally have the honor to submit for your considerate judgment and prayerful disposal. In the name of the Father the Son, and of the Holy Spirit, whose blessings we your servants invoke. AMEN AND AMEN.

DONE IN THE CITY OF WASHINGTON, D. C., JULY, 29TH, 1892.

BISHOPS A. M. E. Z. CHURCH.

J. J. MOORE, J. W. HOOD, J. P. THOMPSON, T. H. LOMAX, C. C. PERRY, C. R. HARRIS, C. C. CLINTON, ALEXANDER WALTERS.

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POINTS TO BE CARED FOR.

Two annual conferences in Africa, Hayti, St. Domingo, St. Thomas, Barbados and Demarara, besides other mission points in the 12th Episcopal district.

Praying the blessing of the true God upon our entire connection, yours for the race and the church.

H. M. TURNER, President, E. H. BOLDEN, W. H. BROWN, HORACE TALBOT, J. H. HENDERSON, R. KNIGHT, P. A. HERBERT, E. LAMPTON, R. GRAHAM, W. H. HEARD, J. B. STANBERRY, W. H. BUTLER.

The largest church in the world is St. Peter's, in Rome; the smallest, a church ten feet square, in the Isle of Man.

Missionary Appeal.

NEW YORK CITY, Nov. 17, 1893. To the Bishops, Elders, Deacons, French, Irish, Scotch and Members of the A. M. E. Church and Officers and Members of the Sunday Schools.—GENTLEMEN: We, the members of the Missionary Board, seeing the necessity of great effort in behalf of this department of the church, appeal to you to make next Easter Day the day of a great missionary offering.

The general conference has named the board with efficient officers, who are filled with zeal and enthusiasm that will, if they are supported, succeed beyond any question. The placing of the Rt. Rev. H. M. Turner, D. D., L. L. D., over this department as its president, was a wise and judicious act, for there is none better fitted for the work. His ability as an organizer, his love of race and his for the redemption of Africa, make him peculiarly fitted for president of this department. The signs of which are being manifested in all the work visited by him, as with magic touch the work in Africa has sprung into gigantic proportions, and four years hence will find this field ripe for the harvest, and in many respects self-supporting, if financial aid is forthcoming. The Bishop has fully consecrated himself to this field of labor.

The election of Dr. W. B. Derrick as Missionary Secretary was an approval of his three years' official career, and also an emphatic endorsement of his ability to fill this important station in the great A. M. E. church. Dr. William B. Derrick has given dignity and character to this department that places it by the side of other great churches who have their departments in the City of New York. His business management of affairs commends itself to the entire church. We appeal to you to put forth all the powers in the church to raise at least \$15,000 Easter Day, for we have carefully and thoroughly gone over the field and find, to successfully prosecute the work, fifteen thousand is needed. This money will yield the largest per centum of any money expended by the church. We recommend the use of missionary boxes in all our churches and that these boxes be labelled "The Self-denial Missionary Fund for Foreign Missions."

This will call upon our members to make a sacrifice that they would not otherwise make, and at the same time add hundreds of dollars to the missionary fund. Believing you see, as we do, the necessity for this effort, we pray you in God's name to begin now and organize plans that will result in raising every dollar asked for in this address. Our church has not fallen behind in any effort to advance the cause of missions; therefore we feel assured you will be in the front ranks in the day of harvest. Do not fail to forward immediately after Easter all the money raised on that day to Dr. William B. Derrick, 61 Bible House, New York City, the only authorized custodian of the fund for the Missionary Department of the A. M. E. church.

We sincerely regret the neglect of the publisher to put the last quadrennial report of this department on the minutes of the late general conference, as only in this way can the connection be correctly informed of the operations of the department of missions. To redress this wrong and to give valuable information we append the following from the pages of the secretary's report as submitted to the general conference and passed upon by the appropriate committee, and approved, to wit:

QUADRENNIAL REPORT OF AMOUNTS RECEIVED FROM EACH EPISCOPAL DISTRICT FROM 1889-1892.

First Episcopal District, Bishop H. M. Turner, D. D., \$1,441.00 Second Episcopal District, Bishop J. F. Campbell, B. D., 583.00 Third Episcopal District, Bishop D. A. Payne, D. D., 2,175.83 Fourth Episcopal District, Bishop A. M. Brown, D. D., 826.00 Fifth Episcopal District, Bishop T. M. Ward, D. D., 1,173.00 Sixth Episcopal District, Bishop J. W. Gaines, D. D., 805.45 Seventh Episcopal District, Bishop W. Arnett, D. D., 989.00 Eighth Episcopal District, Bishop R. D. Dickey, B. D., 1,092.50 Ninth Episcopal District, Bishop A. W. Grant, D. D., 806.33 Tenth Episcopal District, Bishop A. F. Wayman, D. D., 464.26 Eleventh Episcopal District, Bishop B. T. Tanner, D. D., 853.00

The above amount credited to the respective Episcopal districts is 40 per cent. of the amount gathered within each district—which paid over all of its Easter day collection, which was sent to Africa to pay Rev. J. R. Frederick by Bishop D. A. Payne, D. D.

CASH PAID FOREIGN MISSIONS.

By Haytians.....\$ 2,426.10 By Santa Domingo.....620.00 By Liberia.....254.00 By Ontario Conference.....280.00 By Bermuda Conference.....402.00 By Nova Scotia Conference.....60.00 By St. Thomas Conference.....795.00 By Bishop Payne's Conference.....20.00

Total.....\$ 5,426.10 Domestic missions.....1,300.00

Total.....\$ 6,726.10

AMOUNTS RAISED.

Annual conference.....\$22,000.00 Domestic missions.....1,300.00 Ocean Grace celebration.....674.00 Third Episcopal District.....1,176.60

Total.....\$27,450.60

Of \$27,450.60 raised, \$10,955.65 has passed through the department.

Expended for home work.....\$11,931.09 Expended for African work in Free-town.....2,174.61 Special.....\$10,465.64

We beseech you, brethren, both on behalf of home and foreign work, to exercise unusual diligence in the missionary collection this year.—The calls are both numerous and pressing.

Two annual conferences in Africa, Hayti, St. Domingo, St. Thomas, Barbados and Demarara, besides other mission points in the 12th Episcopal district.

Praying the blessing of the true God upon our entire connection, yours for the race and the church.

H. M. TURNER, President, E. H. BOLDEN, W. H. BROWN, HORACE TALBOT, J. H. HENDERSON, R. KNIGHT, P. A. HERBERT, E. LAMPTON, R. GRAHAM, W. H. HEARD, J. B. STANBERRY, W. H. BUTLER.

I LOST MY HEARING.

As a result of nature in the head and was deaf for over a year. I began to take Hood's Senné and found when I had taken three bottles that my hearing was returning. It is now more than a year and I can hear perfectly as I ever did. Hood's Senné is a cure for deafness. Hood's Pills cure all Liver and Biliousness. Hood's Pills cure all Liver and Biliousness. Hood's Pills cure all Liver and Biliousness.

IS DEATH EVER "INSTANT?"

The Testimony of Surgeons and Scientists is to the Contrary.

It is questionable if such a phenomenon as instant death is known to the scientist and investigator. Physicians and surgeons tell us that death by gunshot wound is the easiest mode of terminating life; yet, rapid as such a mode of taking off must be, the body has leisure to feel the time to reflect, and, on rare occasions, even to act. On the last attempt of one of the adherents of the Spanish monarch to assassinate William, Prince of Orange, the ball passed through the bones of his face and brought him to the ground. In the instant which preceded his unconsciousness, he uttered the words, "I am dying." The cannon ball which plunged through the head and tore out the brain of Charles XII. did not prevent him from seizing his sword hilt. The idea of attack and the necessity of defense were impressed upon his mind by a blow which we would naturally suppose to have been too tremendous and instantaneous to leave the least interval for thought. Another question in this connection is that of probable pain. Although numerous instances can be cited in support of the view that the mind acts in cases of so-called instant death, yet no means follows that the infliction of a fatal blow is attended by the least semblance of pain or a single pang of fear or regret. Unless death results immediately, however, the pain may be as varied as the nature of the injuries.—[Philadelphia Record.]

The value of Louis Halberstadt, of Naperville, Ill., who died in Brooklyn, Canada, two years ago, was sold to a drummer at an auction of unclaimed express packages for \$2. It contained gas stock worth \$107.50.

No matter how long standing. Write for free treatise, testimonials, etc., to S. J. Beecham, 111 N. 3rd St., Chicago, Ill. Price \$1 by mail, \$1.50.

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Beecham's Pills with a drink of water morning and evening. Beecham's Pills—no others. 25 cents a box.

At the close of the fiscal year April 30, there were 1,200 licensed drinking places in New York, not counting the hotels and restaurants where liquors are sold only at table.

Brown's Iron Bitters cures Dyspepsia, Malaria, Biliousness and General Debility. Give strength, and direct action to the liver, and awaken the appetite. The best tonic for curing Mothers, weak women and children.

By official decree "Uncle Tom's Cabin" has been excluded from all the theatres of Russia.

To Cleanse the System Effectually yet gently, without cost or ill effects, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headache, cold or fever, use Syrup of Sassafras.

The person residing at Norfolk, Va., amount to more than \$100,000.

Malaria cured and eradicated from the system by Brown's Iron Bitters, which enriches the blood, tones the liver, aids digestion, acts like a charm on persons in general ill health, giving new energy and strength.

A ton of sea water is supposed to contain about four hundred grains of gold.

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